Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

PRINCIPLES OF COMMERCE.

NO. III.

In 1 Tim. vi. 6—10, the Apostle Paul reiterates the sentiments of the sermon on the Mount; he teaches contentment with mere food and raiment, and uses the remarkable expression, "the love of money is the root of all evil." Yet in Eph. iv. 28, he enjoins industry, not only to obtain the comforts of life, but to acquire a surplus for benevolent purposes; and in 1 Tim. v. 8, says that he that does not provide "for those of his own house," "is worse than an infidel." James (ch. ii. 1 &c.) deprecates the preference paid in religious assemblies to men of wealth and (in ch. v. 1.) severely rebukes them. But it appears by succeeding passages (see ii. 6, 7 and v. 4.) that his remarks applied to those who abused their riches.

I do not pretend to have exhausted the scripture evidence on this subject; there are many other places where it is alluded to. In one remarkable passage (Col. iii. 5.) covetousness is called idolatry, and is elsewhere mentioned with reprobation. Although some of those passages may seem at first sight to demand every species of pecuniary solicitude, and to require an improvident neglect of every industrious habit which has earthly comfort or prosperity for its object; and an entire self devotion to religious pursuits, in which sense they have been understood by the monks and Ascetics of the dark ages; yet by comparison of them with each other, with the practices to which the primitive church returned, the plain dictates of common experience, and the acknowledged principles of scripture interpretation, we are warranted in limiting them to a much more moderate and rational sense.

The doctrine which appears to be gathered from the whole examination of scripture precepts on this subject, is, that the pursuit of wealth is forbidden to Christians, when it engrosses the mind, or is so predominant an affection as to obscure the light, the hopes, the desires of a future and higher existence; or when undertaken or continued for the love of it, for the purchase of sensual pleasure, or of worldly power or aggrandisement; but is permitted, so far as is requisite for procuring the necessary comforts and conveniences of life, the means of discharging social and domestic duties, and the ability to contribute to benevolent objects. These rules, thus deduced from scriptural authority, will be the proper criterion or standard by which to try the actual practice of commerce as at present conducted, which is accordingly to be censured or defended as it conforms to, or violates them.

No assertion can be safely made respecting the feelings and motives by which young men entering on commercial pursuits are originally actuated. It cannot always be inferred from the unbounded indulgence of an enterprising, speculating spirit in any given instance, that the career was commenced from the impulse of predominant avarice; for an experience of unexpected and repeated success, by the interest it engenders, frequently awakens this spirit, or imparts it to those who at first coveted only a mere competence to secure them and their dependants from want; and on the other hand it could not be judged, that a cautious resistance of all temptations to hazardous gain, denoted moderate desires, and contentment with small profits, as a succession of reverses has often discouraged and rendered prudent the most daring spirit in business. In fact the most avaricious dispositions often exhibit the most timid abstinence from promising enterprise. It cannot however be doubted that there are many of our youth, especially those who are brought up under the patronage of merchants of extensive transactions, and luxurious habits of living, whose minds are fascinated with the anticipations of great opulence and respectability, and who assume the mercantile character with all the boldness and activity which such a hope inspires. They naturally become imitators of the examples before their eyes, and when this attempt is not sustained by original capital, or when it is frustrated by errors or reverses, the infatuated aspirant still clings to the bright expectation and endeavors to prop it by new engagements which cannot be fulfilled, or by measures and efforts of very doubtful morality, to which in more unembarrassed circumstances he would be utterly disinclined. The recurrence of disappointment and loss perhaps continues—scruple after scruple is resigned as affairs become perplexed, 'till finally the accumulation of obligation too long protracted by delusive hope, falls in the sudden failure, at once on the unsuspecting creditor, the confiding friend and the irrecoverable fortune, reputation and usefulness of the bankrupt In cases like this (and unhappily they are not hypothetical) it is obvious that men owe their ruin to the magnitude and splendor of the commercial path in which they are originally taught to walk, and yet though thus plainly dangerous, there is no infatuation more common than that which prompts youth to seek, and the parents of youth to seek for them a mercantile tuition in the most extensive and imposing mercantile establishments, even when they are destitute of the means by which the enterprises thus learned can be supported.

It is not however only in this school that the gambling spirit of commerce I have here represented is acquired—it is, (as before suggested) generally, if not always the fruit of rapid and unexpected success. I have known those whose habits and disposition were penurious, who have wrought their way from a state of early poverty into affluence by dint of careful industry and minute economy, and who on arriving at opulence, without departing from their self-denials of personal expense, or acquiring one generous feeling towards others, have nevertheless extended their commercial operations into speculations or enterprises of magnitude and hazard. In this case the danger of ultimate failure is by no means so great as in the former, for the measures are better supported, and consequently the world in general which judges chiefly by external effect, utters no censure either on the motives or the means. My present business is not with the results of unrestrained commerce however disastrous they may be, but with its moral and religious character, in regard to which, all the cases referred to present a common aspect.

PRACTICAL.

[For the Christian Register.]

PREPARATION FOR DEATH.

NO. II.

To be always prepared for death, we must likewise preserve the necessary qualifications for heavenly happiness. These we can all obtain by the blessing of God. They do not consist in the belief of any mysterious or unintelligible doctrines; for we cannot believe what we do not understand. The fundamental doctrines of Christianity are few, plain, and intelligible. The character of God as an impartial Father; the Messiahship of Jesus, and the consequent divinity of his religion; the resurrection of Christ, and the consequent immortality of the human race; the absolute necessity of holiness to secure present and future salvation; these constitute the essential doctrines of the gospel. But a mere belief in these, or in any other truths, is of no value, unless it leads us to the acquisition of moral goodness; the necessary qualification for heaven. We shall, therefore, exhibit the fruits of our Christian faith in our temper and conduct. We shall love and serve our heavenly Father; because this is necessary for our present happiness, and when we enter the other world, we shall still have the same Father to love and adore; we shall be still dependent on his parental care; and our happiness will still depend on our piety. We shall also love and serve our fellow men; because this is necessary for our present happiness, and when we enter the other world, we shall still have fellow beings to love and assist; we shall be still dependent on their fraternal regard; and our happiness will still depend on our benevolence. We shall likewise cultivate meekness and humility and charity, all the Christian graces and virtues, because they are necessary for our present happiness, and when we enter the other world, we shall carry with us all our moral treasures; they will still constitute our spiritual riches; our happiness will still depend on our Christian acquirements. We shall, moreover, love and obey our once crucified Saviour; because this is now necessary to purify our souls from sin; and when we enter the other world, we shall still have the same master to reverence and obey till he delivers up his kingdom to God. In short, we shall be Christians; Christians in faith, in temper, and in practice; always endeavoring to perform all that we believe to be right; always endeavoring to avoid all that we believe to be wrong. And we shall strive for high degrees of mental cultivation and moral purity, realizing that we are acquiring an education for a higher sphere of intelligence and duty and felicity. Thus shall we be qualified for heavenly happiness; and thus shall we be at all times prepared for death.

Finally, to be always prepared for death, we must cherish correct views on the subject of death itself. Many persons suppose that there is great pain and agony in the act of dying. This is not generally the case. The severity of suffering is usually experienced during sickness. We have reason to believe that the great majority drop into eternity with as little bodily pain, as they fall asleep. We know indeed that there are cases, where the patient is called to endure much; but such cases are rare, and such sufferings momentary. The unhappy death bed is caused by the severe compunctions of an accusing conscience; the consciousness of past and present wickedness. And it is not a belief or disbelief, in any religious creed, which can mitigate and destroy these sufferings. Those religious opinions which give support and consolation in death are common to all Christians. There have been happy death beds in all denominations, because there have been good Christians in all denominations, and not because they have all embraced the whole truth of the gospel. There have been unhappy death beds in all denominations, because there have been immoral persons in all denominations, and not because they have all embraced some speculative errors. All denominations may embrace enough truth to neutralize the effects of error, and produce Christian characters. And it is these—Christian dispositions and conduct, which give comfort in a dying hour; but without these, no person can experience peace and joy. It is not in the power of any Christian or infidel creed to yield the dying, awakened, impenitent sinner any comfort; for he has an accuser in his own bosom whom he cannot silence. The pain of dying, therefore, so far as the mind, the conscience is concerned, is to be avoided by living soberly, righteously, and godly. For what does the Lord thy God require of thee but to do justly, love mercy, and walk humbly? And as to bodily pains, it is unchristian to fear them. For they are seldom experienced in the last moments of life; and by fearing them we show a distrust in the goodness of our kind and ever present Father, who will be our support in the trying hour of nature's dissolution. If we thus preserve a conscience void of offence both towards God and towards man, and cherish correct views on the subject of death itself, we shall be at all times prepared for death.

If we are thus prepared, either to live or die, we are also prepared for the death of our friends. I do not say that we shall remain unaffected when they are taken from our sight. To us their death will be sudden. Whether they are carried off by accident or lingering disease, their departure will be sudden. For in the bosom of friendship, there is always hope so long as there is life; and the sudden destruction of hope will always produce grief. And when we behold the friend we have loved, pale and lifeless; the eye of intelligence closed in the sleep of death; the voice of music silent as the grave; and all that excited interest and gave beauty, forever departed from our mortal sight, we cannot contain our grief. The tears of affection will flow. We cannot restrain them if we would; we would not if we could. They are the fruits of virtuous sensibility. Jesus wept. But when the agonized heart has given vent to its natural sensations; when the agitated feelings are calmed; and sobered reason resumes its office, we experience the rich benefits of our preparation. The divine consolations of our holy religion will take possession of our souls and we shall show by our Christian composure, our cheerful resignation, our living faith, our animating hope, that we are Christians, are prepared for the death of our friends.

If we are thus always prepared for the death of our friends, we shall also be ever prepared for the trying moment of our own dissolution. I do not say that we shall be unmoved at the approach of death. The strong ties of sympathy and affection are to be dissolved. We are to bid farewell to the friends we have loved, to the duties we have performed, to the hopes we have cherished, to the books we have read, to the places in which we have lived, to all the endearing objects and pursuits and associations of time. And all this we cannot do without a struggle of humanity. Neither can we look forward into futurity without apprehension. We have no certain knowledge of the regions and scenes upon which we are to enter. No traveller has returned with the desired information. All is dark, and rendered fearful, by a consciousness of our manifold transgressions. And then hastens the trying moment. The blood seems collecting at the heart. There is a fearful fainting, a dreadful sinking, which made even the divine Jesus exclaim "my God, my God, why hast thou forsaken me?" But the agony is soon passed. The light of the gospel illumines the darkened mind. The certainty of a heavenly inheritance is like an anchor to the soul. The realities of eternity burst on the enraptured vision. Faith reigns triumphant. There is no fear of annihilation—no fear of an incensed God—no fear of death; but a firm and unshaken confidence in the eternal Father, acquired by a life of Christian faith and practice. B. W.

[For the Christian Register.]

PURITY OF HEART.

There is nothing which our Saviour more constantly and more severely rebukes, than an ostentatious and hypocritical sanctity.—Our light is indeed ever to shine before men; but it is to be a light kindled in the heart, and which beams forth unpretending and unsullied. All vain mortification, all ostentatious austerity, all parade of religion, we are ever to avoid. We are ever to maintain a simplicity of intention, an honesty of heart, a sincertty of principle and purpose, which is to operate silently and without show; and whenever we find ourselves seeking after the praise of men, we may be sure that our altar is burning with unhallowed fire, our offering polluted and unacceptable.

Purity of heart is to be regarded in another light. The perfection of the christian system is in nothing more remarkable than in directing its chief power to regulate the springs of action, the thoughts and desires. Other moral systems had ever been contented with giving rules for outward conduct, and had left the imagination uncontrolled and the heart impure. But in the light of the gospel, actions are nothing excepting so far as they are the result and expressions of feelings and principles within; and the wandering imagination of wickedness is criminal, though it rest inactive in the bosom, and be concealed from every eye but his who seeth in secret. The importance of this early restraint on the thoughts and inclinations is immense. It is from cherishing thoughts which ought to have been repelled, from brooding in silence over the scenes of a polluted imagination, that the passions become wild and resistless, and desire is stimulated to deeds of guilt. Where the first thoughts are watched and governed, where the imagination is resolutely controlled and the earliest desires are directed and sanctified, the great labor of self-government is nearly accomplished, and temptation unaided from within, loses its power to conquer and destroy.

If then we would obey the requisitions of the gospel and crucify the flesh; if we would attain that exalted purity of character and life to which the scriptures call us, we must lay the foundation in imposing a powerful restraint on the thoughts, imaginations and first desires. We must do this with resolution, for it demands exertion; and with patient constancy, for a moment of neglect may open upon us a flood-gate of pollution. We must unite too with our exertions fervent and continual prayer to Him who alone has immediate access to our minds, and whose spirit alone can cleanse them from their impurities, and fill them with hallowed affections. To animate us to do all this, we can indeed draw no motive from the praise of men, and the rewards of the world; for all must be done silent and unseen.—But the promise of the saviour should sustain us; for it is to "the pure in heart" that God now peculiarly reveals himself in the most amiable and affecting light. It is "the pure in heart" whom he visits with the assurance of his mercy and the consolations of his love—and it is they only whom he will hereafter receive to a world, where his mysterious promise will be understood, and they will see him as He is. N. C. S.

BIBLICAL.

Numerous travellers to the East have noticed the resemblance and often the identity of customs now existing there, and customs of which mention is made in the Old Testament. They have also by their information respecting the climate and productions of those countries furnished evidence that the Hebrew scriptures were written by men familiar with the appearances of nature and the habits of society in that part of the world. Harmer has from these sources compiled a work in four volumes that may be found in most theological libraries. Burder, in the preparation of his 'Oriental Customs' and 'Oriental Literature' drew his materials from the same class of writings, to which also the author of the 'Fragments' appended to Calmet's Dictionary was greatly indebted. The following extracts are taken from a work recently published and well worth perusal—entitled 'Narrative of a Journey from Constantinople to England. By Rev. R. Walsh, LL. D.'

1 *Kings* xviii. 44. "The immutability of things in the East, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here as it was in Syria, by a small, dark dense, circumscribed cloud hanging over either the Euxine, or the Propontis. A dervish stands on the top of the Jouchi-daghi, or Giant's Mountain, and when he sees a cloud, he announces its approach like Elijah from the top of Mount Carmel. I one day climbed to the same place, and saw the dervish on the watch, and 'I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down that the rain stopped me not.' In effect, it immediately followed and the Turks were relieved from a very serious cause of anxiety."

Exodus x. 3—21. "Locusts are migratory insects, but they are constantly seen as they move along. In the year 1823, I passed an extensive plain near Brusa, in Asia Minor, and the ground was covered several inches deep with them. Their larva had been deposited there the year before by a passing flock, and they were at this time not sufficiently old to fly. In about two months afier, they took wing and directed their course to the N. E. The cloud was seen everywhere as it passed, and it appeared like a dense veil of gauze over the city of Constantinople. The great body proceeded on; but immense numbers of stragglers alighted and filled the streets and gardens of Pera. The garden of the British Palace was so covered with them, that they took exclusive possession of it; no one could pass along the walks, without wading through them, and in a short time they devoured every thing that was green. One morning they were seized with a sudden and simultaneous impulse; they again took wing altogether, and disappeared towards the Black Sea. Here they were met by an adverse wind which they were not able to stem, and they perished just at the mouth of the Bosphorus. Their bodies were carried in by the current and washed against the shore of Buyukdere and Therapia, where I saw them in thousands, dead and dying; but the great mass floated opposite to Pera, where it met the current from the harbor, and here it formed an immense quay almost a mile in length, marking the divisions of the streams, till at last it was broken and dispersed in the sea of Marmora."

Numbers xi. 31. "The immense quantity of quails found in different parts of the East, has been always a subject of remark; and the island of Ortygia in the Egean Sea was so called from the flocks which frequented it. At Constantinople they are first a luxury, and then the commonest food of which every one gets tired. When they land, and before they take their flight, the ground is covered with them, and as you walk along they spring up from every tuft or little bush; on the next day they are gone."

DOCTRINAL.

UNITARIAN VIEWS.

The following analysis of the leading tenets of Unitarians is from the Letters of Dr. Drummond to Lord Mountcashell.

"Unitarian Christians, are so zealously attached to the Scriptures, the whole Scriptures, and nothing but the Scriptures, that they take them alone as their guide in spiritual things. Whatever doctrine they find in them plainly and clearly taught, that they firmly believe; and no councils, no decrees, confessions, creeds, nor comments upon earth, shall persuade or compel them to renounce their belief. They prefer the positive declarations of holy writ to any *inferences* that ever have been drawn from them, however plausible, and however adorned by eloquence, or recommended by authority.—There is no argument so cogent as that of the Bible's oft-repeated assertion, that God is one; no authority so commanding as that of the Son of God declaring that the Father is greater than he. They cannot, they dare not contemplate God, either in his physical or moral nature, in any other light than that in which he is so beautifully represented in holy writ, as essentially one—a Spirit, who must be worshipped in spirit and in truth—a Being of infinite perfections—the only Good—the only Wise—the King eternal, immortal, and invisible—the same over his whole intelligent offspring as the most affectionate of parents over his family. Such is the character in which he is revealed to us by the chosen Son of his love, whom he sent to instruct us both what to believe and what to do, that we may obtain eternal life. Their blessed Saviour they venerate and love, with a pure and hallowed affection, as the beloved of the Father, rich in every grace and virtue that can render him peculiarly worthy of being the example and guide of all generations of men, as entitled to everlasting honor and gratitude for all that he taught, did, and suffered; as raised from the dead, and exalted to the right hand of God, to be a Prince and a Saviour; and, having abolished death, and brought life and immortality to light by the gospel, 'able to save them to the uttermost, that come unto God by him.' From their simple and sublime creed, they learn to entertain the most expanded love for their fellow-creatures of all denominations. They doom no man to everlasting woe for any difference of opinion, or for what they conceive to be erroneous. Though they think it their duty to expose error, they sit not in judgment on the souls of those who err; but, agreeably to the spirit of evangelical charity, hope and believe all things most favorable to their neighbors' good. They rely, with perfect confidence, in every situation of life, however trying, in suffering and in death, on the mercies of our heavenly Father, and look forward with faith, and hope, and joy, to a world beyond the grave, where all the doubts which perplex us here below will be dispelled as night before the sun—where every tear shall be wiped from every eye—and all who shall be deemed worthy of entering into the joy of our Lord, shall participate a felicity too pure and exalted either to be described or conceived."—P. 57.

THE UNITY OF GOD.

[From the Christian Pioneer.]

The unity and absolute supremacy of Jehovah, is the grand—the distinguishing doctrine of the Scriptures: there is not a book—there is scarcely a chapter, either in the Old or New Testament, which does not contain the most striking passages in confirmation of it—passages, the force of which one would think, must be irresistible, and bring full conviction to every mind. The following are a few of the passages from the Old Testament:—"Hear, O Israel, Jehovah our God is one Jehovah"—Deut. vi. 4. "That thou mightest know that Jehovah He is God; there is none else beside him"—Deut. iv. 35. "For who is God save Jehovah? or who is a rock, save our God?"—2 Sam. xxii. 32, and Psalm. xviii. 31. "O Lord God of Israel, who dwellest between the cherubims, thou art God, even thou alone"—2 Kings xix. 15, and Isaiah xxxvii. 16.

The unity and absolute supremacy of Jehovah, then, is the doctrine of the Old Testament: for we find nothing there in contradiction to these clear and decisive passages. This was the doctrine which separated the Jews from the nations of the earth. They often disregarded the declarations, and disobeyed the commands of their God; but, never to this day have they found a Trinity in their scriptures (which some Christians have thought they have done;) they have never conceived the idea, that their promised Messiah was to be their God: indeed, the doctrine of the Trinity, as held by the generality of modern Christians, is their principal, and in many cases their only, objection to Christianity.

Did, then, he who "came not to destroy, but to fulfil the law," Jesus Christ, "the way, the truth, and the life," did he by his

doctrines, and precepts, and example, annul, or did he confirm this doctrine of the Old Testament? In the account of his life and sayings, recorded by the four Evangelists, we read the following, "And one of the Scribes came, and asked him, which is the first commandment of all? And Jesus answered him, The first of all the commandments, is, Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." When praying to his Father, Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"—John xvii. 3. When the Pharisee said unto him, "Good Master, what good thing shall I do, that I may have eternal life?" He answered, "Why callest thou me good? there is none good but one, that is, God"—Matt. xix. 16, 17, and Mark x. 18, 19. He constantly ascribed all his knowledge, his words, and his works, to his heavenly Father, and argues from *thence* the divinity of his mission. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me"—John v. 30. All these [and many more of similar import] are the words of Jesus Christ himself, who surely would not have used such strong expressions, as the preceding passages contain of his inferiority and submission to the Father, if he had been equal with him. In short, "If there be any meaning in human language—if there be any weight in the most solemn and repeated declarations—if there be any authority in the commands, or any force in the example of Jesus Christ, then it is, I think, a certain truth, that Jehovah alone, the God and Father of our Lord Jesus Christ, is the *only* God, the only proper object of religious worship."

CHRISTIAN REGISTER.

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"THE SPIRIT OF THE PILGRIMS."

We exclude editorial matter, which we had in preparation, to give place to a friend's remarks upon the attack made on him in the "Spirit of the Pilgrims." Of this work we can take notice only 'for our brethren and companions' sake.' Supported by writers not destitute of talent and relentlessly engaged in a common design; it has within two years fought itself into an unenviable notoriety. Established for the avowed and almost single purpose of exterminating Unitarianism, it has pursued its object with a perseverance that has shed a gleam of light on its dark path. Resembling the Pilgrims only in resolute energy and untiring industry, it has been discouraged by no obstacles, and intimidated by no fear. Candor, justice, the courtesy due to the living, the tenderness which even political hatred manifests for the dead, have interposed no barriers that the zeal of this journal was unwilling to pass. In the discussion of general principles, which it has seldom undertaken, it has exhibited an arrogance, and spoken in a tone of insult and denunciation, which the spirit of one descended from the fathers of New-England, if it were not under the control of Christian meekness, could scarce brook. Disdaining as it were to be confined even within these limits, it has revelled in the impeachment of character. Unitarians have been the subjects of its insidious attacks and its open abuse. It might adopt for its motto, the words of Paul—'being exceedingly mad against them, I persecuted them.' With such a work we have said that we could not condescend to hold controversy. We fear not its effect. The intelligent will be disgusted, the charitable shocked, and the lovers of truth and independence be indignant. Its hardihood of assertion, its sincerity of purpose, for we believe its conductors are true—to their prejudices, and the integrity of its course, for resolute adherence to a bad cause inspires awe, may give it a transient power. But the sense of justice, which dwells in every breast, the interest which men feel in maintaining the rights of society, and, last in the expression though not least in the consciousness of displeasure, Christian sentiment will command silence with a voice too distinct and solemn to be disobeyed.

The last number of this periodical recurred to the stale charge of concealment of their opinions by American Unitarians. It copies from an old volume of the Monthly Repository a letter which one would think, from the remarks with which it is encompassed, contained 'most fatal proof of guilt.' We refer our readers to Mr. Parkman's communication for a farther notice of this matter, simply stating for the sake of those who may not have seen the article which has drawn forth his remarks, that Mr. P. having, while in England nearly twenty years ago, read a note appended to a printed sermon which gave exaggerated representations of the progress of Unitarianism in Boston, addressed a private letter, afterwards published without his knowledge in the Repository and now reprinted in this country, in which he assured his correspondent that Unitarianism was not professed in New England. The sense in which he used, and was understood in England to use, the term Unitarianism will appear from his own language.

With the conductors of the "Spirit of the Pilgrims," we have no acquaintance. Its editor we barely know by name, and we are glad of our ignorance, since it precludes the necessity of transferring some measure of our inward disapprobation from the work to the individual. Of persons and their characters we wish to think and speak as favorably as we can. With them we have now no concern, excepting in the vindication of those who have been aspersed. Of what is written and published to the world, and spread through the country we forbear not to speak in terms of merited censure. By respect for them whose influence we would not see impaired, by our remembrance of those who have gone to an impartial judgement, by our love of truth, by our veneration of right, by our public duty and our private feelings we have been compelled to the execution of a task as unwelcome to us as we hope it will be salutary to others.

ROBERTSON'S ATTEMPT, &c.

We have placed on our fourth page an extract from a work to which we shall again be indebted for matter in our department of Selections. We incidentally met with it, while looking over the shelves of a public library, and were induced by its title to examine its contents. It is a 12 mo. volume of about 200 pages, having this title-page, "An Attempt to explain the words, Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius. To which are added some Reflections, &c. By a Presbyter of the Church of England. London. 1768." Some of our readers may be better acquainted with than we were; we were led to our knowledge of its author by finding the name of William Robertson written by some one through whose hands the copy before us had passed. Of him there is a biographical notice of some length in Rees' Cyclopedia. He was born in Dublin in 1705 and received his collegiate education at Glasgow, where he distinguished himself by his defence of the rights of the students in a dispute that arose concerning the election of a rector. His conduct in this affair occasioned his introduction to Bishop Hoadley and other distinguished individuals, and from this time he was in the way of preferment. His first publication was characteristic. It was entitled, 'A Scheme for abolishing the present heavy and vexatious Tax of Tythes,' and excited much attention. In 1759, while residing in Dublin, he found a friend in the Bishop of Ferns, who presented him to a new living. Before his removal, however, he read a book entitled 'Free and Candid Disquisitions relating to the church of England,' which, in his own words, 'he set about reading with some prejudice against the avowed design. Bnt upon considering matters seriously, I was brought over to be of the author's opinion in several particulars. So that I find I cannot now bring myself to declare an unfeigned assent or consent to *all* things contained in the book of Common Prayer, &c.' In a letter which he addressed to his patron, he says, in immediate connexion with the passage just quoted,—

"In debating this matter with myself, besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straightness of my circumstances pressed me close; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence; and the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these—that the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true."

A man of this spirit was not likely to make a compromise between conscience and interest. 'In 1764 he resigned his benefices, and in 1766 published by way of apology to his friends for what he had done,' the work which has been the occasion of this notice. This work, which his biographer justly styles 'learned and ingenious,' he dedicated to the king, the parliament, the conventions of England and Ireland, the general assembly of the church of Scotland, to all his majesty's subjects, and to all mankind. In his preface he states that his design is,—

"To show what mighty evils have fallen upon mankind by disputes amongst Christians about the use and meaning of certain words, hard to be understood and almost impossible to be explained, and thence to persuade men, if he can, to be moderate in the use of these uncertain terms, or, at least, not to be so furious as many have been in compelling others to use them likewise."

His efforts are mainly directed against subscription to articles of belief, and the doctrine of the Trinity. His acquaintance with early ecclesiastical history enabled him to expose the origin and growth of language which has been associated with the latter subject to the detriment of common sense and Christian charity.

After the publication of this book the author removed to London, where he found a warm reception, and generous friends. He was soon appointed master of a free grammar school at Wolverhampton, and though the salary was small, he was enabled through the liberality of others to enjoy a comfortable support. In one instance he received a present of £. 500 from an unknown benefactor. He died in 1783. The writer of the article from which we have compiled this notice remarks that "when he quitted the church he was probably of the Arian school, but in the latter years of his life became a firm believer in the simple humanity of Christ. He was mentioned by Mr. Lindsey, a few months before his death as 'the aged and venerable father of Unitarian nonconformity of our own days.'" Such men should be had in remembrance; their example enforces, while it illustrates their words.

AMERICAN TEMPERANCE SOCIETY.

The great exertions which have been made for some years past to promote temperance throughout our country, and the success which has attended these exertions, are well known. The American Temperance Society, whose Second Annual Report is now before us has rendered powerful service in this cause. The plan which it has adopted of employing agents, for the purpose of diffusing information on the subject of intemperance, and calling public attention to it by every means in their power, has been sometimes objected to, but it seems to us without sufficient reason, for we cannot conceive of any better mode to promote the object of the association than engaging men to devote their whole time and labor.

It appears from this report that the Rev. NATHANIEL HEWITT, the General Agent of the Society, commenced his labors Jan. 1st, 1828, and during that year travelled 3813 miles and preached 120 times; "he also prepared the first annual report, conducted the correspondence, and superintended the general concerns of the society."

Many of the facts stated in the report with regard to the reformation that has been effected in different places in our country, are both interesting and encouraging. "One hundred and twenty two Temperance Societies are already formed, whose titles and locations are known, in the states of Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, Kentucky, Ohio, Indiana, and Illinois, and in Lower Canada."

The change which appears to have been produced in many places in the habits of the people, and the great diminution in the consumption of ardent spirits within a few years, of which a particular account is given in this report, are very gratifying.

We have heard it suggested that this society was intended to be confined to persons who believed particular religious tenets, and that all others were to be excluded. We hope that this suggestion is without foundation. If this charge be true, we cannot but regret an attempt to strengthen the wall of separation between the different religious parties in our country. Every Christian should endeavor to soften rather than to inflame the hostility of contending sectaries.

The system of confining membership to particular sects, is also to be regretted from its obvious tendency to diminish the influence of the society. Men who are devoted to any object of public utility, ought not to reject the aid of any others who are sincerely devoted to the same cause. So far from endeavoring to confine a society for the promotion of temperance to any particular sect of Christians, we should wish to extend it to all mankind, whether Jews, Mahomedans, or Pagans. If temperance be indeed a blessing, we should desire to spread its influence far beyond the limits of our own party, and to engage for the purpose as many fellow laborers as possible.

We again repeat our hope that we may have been misinformed as to the exclusive principle on which this society is reported to be formed; if we have been in error we shall be glad to have it corrected. But however this may be, we rejoice in the success which has already attended this society, and trust that the blessing of heaven will still continue to reward its labors.

THE LATE REV. DR. ABBOT.

We have been permitted by a friend to give the following extract from a letter received by him from a gentleman now resident in Havana. Not only must the language in which the writer describes the impression produced by Dr. Abbot's visit gratify his friends, but the testimony borne by an inhabitant of the island to his extent and accuracy of observation will be valuable to the reader of his work on Cuba. The writer of the letter, it will be observed, was formerly a member of Dr. Abbot's Society.

"I met in Havana the other day Dr. M. with whom our lamented pastor past some time while in the Island—when he discovered that I came from Beverly, he mentioned him in the highest terms and with tears in his eyes, and begged me to express to his family how much he loved him and how deeply he felt his loss. "Captain ***," said he, "he made us better people—my wife worshipped him, and my children made me jealous, so much they appeared to love him; even the priest of the parish, although they could not converse, respected him so highly, that he would sit and hold his hands for minutes together in silence. He carried, Sir, his heart in his face, I never saw so benevolent a countenance. The priest was so much attached to him that at a Catholic christening, he gave him the consecrated cotton dipped in oil to cross the child with, saying that the blessing of such a man must be of service to the infant. Indeed Sir, if I should converse with you a week, I could not in that time express all I felt for him as a friend, a christian or a man, or the grief of myself and family at the news of his death."—The above is but a small part of what Dr. M. said—I never knew a man more enthusiastic in the praise of another—he spoke of his great information on every subject, and of the manner in which he employed his time while here, stating that, from the inquiries he had made and from his observations, his assiduity in searching into minutiæ, and the notes he had taken, he undoubtedly knew more of the Island of Cuba than any man in it, and he trusted that his notes would be prepared for the press by some skilful hand. I perceive by the papers that such is the case and that they are to be published. I gave Dr. M. a copy of his "Sermons to Mariners" and he was much gratified, stating that I could not have made him a more acceptable present."

CRITICAL NOTICES.

DEDICATION SERMON BY MR. SULLIVAN, OF KEENE, N. H. This discourse was preached, last month, in Chester, Vermont, from the text, Romans xiv. 19.—"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." The subject being "an inquiry concerning the true ground of peace among Christians," it must have been deemed peculiarly appropriate, to the occasion, inasmuch as the church to be consecrated "the union meeting house in Chester, was built by several denominations, principally by two, the Orthodox and the Universalists," and "by common agreement the preacher of the dedication sermon was to be of a different denomination from that of the proprietors." Mr. S. attempted to show, first, that the true ground of peace among Christians "is not uniformity of opinion," for the following reasons; 1. "Such uniformity is impracticable." 2. "The attempt to effect it has always produced discord." 3. "The scriptures, although they command peace, do not prescribe unity of opinion as the means of it." The preacher next proceeds "to mention some of the things that do make for peace." "The first rule is to respect the rights of conscience;" the second, "to exercise charity in our judgments;" the fourth, "to cultivate good will towards all men." The sermon breathes an excellent spirit and we are glad that it has been extended beyond the hour and place of its delivery.

UNITARIAN ADVOCATE for APRIL. A valuable number of a valuable work. The first article, on Future Punishment, by the author of "Cursory Observations on the questions at issue between orthodox and liberal Christians," we recommend to serious perusal. The remarks on the popular doctrine of eternal punishment are cogent, while the whole strain of the writer is such as to show how unjustly Unitarians are styled Universalists. We think the article opportune in the time of its appearance, and unexceptionable in its tone, and we trust it is not meant to close the series of which it forms a part. A letter on the Communion, addressed to a young friend is plain, direct, and though in the topics and the manner of treating them it necessarily resembles a tract lately published, it will do good, and this is the best praise. The Letter to a Unitarian Congregation, taken from the Pioneer, has appeared in our pages. Then follows an extract from a sermon of Sidney Smith on Charity. A continuation of the remarks on Jewish Sacrifices, leaves the subject still unfinished. A favorable notice of Mrs. Hamilton's "Examples of Questions, calculated to excite and exercise the minds of the young," fills the residue of the number.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

UNITARIANISM IN BOSTON, IN 1812–13.

MR. EDITOR,

I have observed in a recent journal of this city, called the "Spirit of the Pilgrims," a republication of a letter, written by the subscriber in London, in 1812; and designed to correct some erroneous statements, which had been published in England, with regard to the religious opinions, then prevailing in Boston and its vicinity. These statements were published *in a note to a sermon*, preached by the Rev. Mr. Grundy at the opening of a chapel in Liverpool; and were communicated to him by an English friend who had just returned from travelling in this country.

To the letter itself the writer attaches little importance. For the motives of its republication, in such a journal after an interval of so many years, he will not here concern himself. It is sufficient to observe, that the avowed intention of the remarks, with which it is connected, is to revive an ancient calumny against some of the ministers of this city, as unworthily concealing their sentiments. To those, who are familiar with the state of religion among us at that period, the letter referred to can need little explanation. To those, who have forgotten, or who have not advanced far enough to remember, it may not be improper to observe, that the term *Unitarian*, frequently, from the necessity of the subject, recurring in that letter, though now understood in its proper and most catholic sense, as opposed only to *Trinitarian*, embracing all classes of Anti-trinitarians, was then used in its most exclusive meaning. That in London especially, and, to a great extent in England, it was understood to denote a *Humanitarian*, or a believer in the simple humanity of Christ. In this acceptation also it had prevailed in this country; nor was it uncommon to say of an individual in referring to his religious opinions, "He is an Arian and not a Unitarian."—That this too was the sense, in which the term is employed in that letter, will appear from the following correspondence with Mr. Grundy, after the writer's return to Boston; as published, though without his knowledge, and even contrary to his request, in the Monthly Repository, London, 1812–13. And he only regrets, that in replying to some of Mr. Grundy's inquiries, he is compelled to mingle, with the more general subject of the letter, any thing so unimportant as personal incidents. If there be the slightest appearance of the "*foolishness of boasting*" he can only say with the apostle, that they "have compelled me."

Mr. Grundy thus writes, in a letter, dated, Manchester, July 29th 1812.

"I cannot conclude, without taking the liberty of asking you one or two questions. Am I mistaken in the opinon I have formed, that you, in the sense so often referred to, are *yourself* a Unitarian? I ask this question because it appears to me so astonishing, that if you are a Trinitarian, you should not have preached Trinitarianism any of the times you officiated in the chapel, where the sermon, which has caused your animadversions, was delivered. When a division of the Deity into different persons is *never* taught in the sermon; when one *supreme undivided Being* is the *sole* object of prayer, *that* I call Unitarian preaching: this I call Unitarian worship.

"Does your letter profess to give an account of the *present* state of Unitarianism in Boston? or was it written *after an absence of two years*, spent principally in travels on the continent?

"And does your letter merely contain your view of the subject, as a *student at College*? or is it the result of your observation since you became a minister of the gospel?

"As I am sure my wish is to obtain an accurate statement, if, now, on your return to Boston, you will have the godness to favor us with an account of the present state of Unitarianism in its enlarged sense, I think you will gratify many of the readers of the Repository; and you will confer an obligation on Your respectful and obedient servant

J. GRUNDY.

To these inquiries, though from the difficulties of intercourse then existing between this country and Great Britain, the letter of Mr. Grundy was not received till several months after its date, the following answer was returned. [*See Monthly Repository, Vol.* 8. 1813.]

Boston, March 11th, 1813.

Your remarks, my dear Sir, afford another instance of the value of a little explanation to remove, or at least, greatly to diminish our differences in opinion. For I readily confess, that had I understood *your* term *Unitarianism*, in the extended sense you gave it in your letter, i. e. as oposed only to *Trinitarianism*, I should not have troubled you with any objections of mine. I really thought, that the purport of the "note" was to represent the prevailing sentiment in Boston as *Humanitarian*. On any other view, I own, that my statement would not have been correct.

You adduce the passage from your sermon, to which the note is annexed; and it gives, indeed, a much more liberal and extended interpretation. Had it been in the note, I should not have found much difficulty. But the truth is, that having, rather hastily, read the sermon, I replied to the note, *as it stood by itself*. Your friend's account appearing to me quite distinct; and understanding his use of the word Unitarian, as I found it most commonly used in England, and as, indeed, it is too frequently used among us, as perfectly *synonymous with Humanitarian*, I thought this account, *thus understood*, conveyed, as I am sure it would, a very erroneous statement. I certainly did not designedly substitute the one for the other, or give a wrong interpretation, for the sake of finding fault. You are aware, my dear Sir, that the term Unitarian, however improperly and unjustly, has been exclusively claimed by the followers of Socinus, or of Dr. Priestley, with much the same propriety as the names "orthodox," and "evangelic" have been assumed, by the Calvinists. I was only yielding to common use, to avoid circumlocution; *and in that sense alone, I wished to be understood in the letter.*

Though I am not prepared, at this early stage of my enquiries into religious truth, to state very precisely my opinions upon any of the controverted points, yet I have no doubt you will think it a sufficient answer to your question, "why I never spoke of a division of the Deity into *three* different persons, or preached a word of Trinitarianism?" that I cannot learn how to reconcile these unscriptural and scholastic terms, with that simple and explicit doctrine of the apostle, "There is *one* Lord, *one* faith—*one* baptism, *one* God and Father of all, who is *above* all, and through all, and in you all."

When I wrote the letter, to which you refer, I had, indeed, been nearly two years in Europe; but I had been continually hearing from numerous friends in Boston, particularly during my stay that winter, in London. At least, I am sure I should have heard of such a marvellous change, as your friend describes—For taking his own expressions in their most limited sense, we should, indeed, consider it a wondrous change, that "100 ministers,"—most of whom, by his own description, must have been before decided Calvinists; (all the ministers of Connecticut, at least being such) "at an annual meeting,"—(and this the first they ever held, because no such convention ever existed before,) "declared themselves converts to the new doctrine." And,

Lastly, my dear Sir, in reply again to your question,—when I wrote the letter, I had been graduated five years, and though not now, as you suppose, a *stated minister* of the Gospel, had been licenced to preach by the Association of Boston Ministers.—I will not trouble you, though you seem to request it, with any further account of their religious opinons.—I will just say, in general, that with two or three exceptions, they are very much opposed to human creeds and confessions; are men of great candor and Christian moderation, and would give a vast deal more for one text of scripture, than for all the articles of faith, that fathers and councils, with Athanasius at their head, have ever attempted to impose upon mankind.—It would be indecorous in me to speak too well of the ministers of my native town. But as it seems you have partly misunderstood me, I will just say, that I honor them much for their talents, but still more, because I believe, that like multitudes of pious, learned, and useful ministers in your country, they desire nothing so much as truth, and "search the scriptures daily, whether these things be so."

F. PARKMAN.

To this explanation, it may scarcely be necessary to add—that if, notwithstanding, any expressions occur, which either by fair or perverse interpretation may seem to involve a wider acceptation of the term Unitarianism, than has now been given—the inaccuracy may easily find an apology with those, who remember, that both this and the former letters were written in the usual negligence of a familiar correspondence, without a thought of publication. Possibly too a candid judgment will perceive, that they were the friendly communications of one, who, as yet in the day of his youth, had not seen enough of the spirit of sectarism to exact from him a very cautious use of the weapons of controversial theology.

With the motives for the republication of the letter, after an interval of seventeen years, by those to whom it had no reference; of the extravagant, not to say preposterous, importance attached to it; of the various comments, inferences &c., of which it has been an occasion, the writer repeats, he cannot concern himself. And, loving "both truth and the peace," he will by no means be brought by it into controversy.—Of the calumny, to which some would gladly make it minister, it may be said, that it has often been uttered, generally distrusted, and never proved. The object of that calumny is to fix a stigma of falsehood upon some of the most upright and conscientious of men. Happily, they stand in no need of the testimony of this writer.—He would count it a presumption to offer it. Many of them, beloved and venerated in their lives, have passed to their account. Among these, were Howard and West, Eckley and Emerson, Eliot and Lathrop, Buckminster, Cary, and Thacher. The reputation of these men is in no danger, either from the inadvertences of friends and pupils, that honored them; or of enemies, who, under the name of Christians, would

traduce them. Who, that remembers them, does not know, that the simplicity and integrity, with which they uttered the counsel of God; the love and charity, which made them prefer the simple truth of Christ to doubtful disputation; and to embue with an evangelic holiness rather than with a fiery, but profitless zeal, the souls of their hearers;—who does not know, that these were among their chosen, their most attractive graces? Who would not wish in these days of mournful contention, that when they were present, men had taken example of them; and now, that they are gone, that the memorial of them should be immortal? And who does not believe, that the reward of them is with God, and that it shall brighten the lustre of their celestial crown?

Of the few of that generation, who survive, the writer may not speak. "Let their works praise them in the gates." He cannot, however, refrain from admiring the fitness of the opportunity for renewing against them a charge of concealing their sentiments, when, to the present hour, they have been, all the while, honored and reviled, as the Defenders of Unitarianism: when, alike by their preaching and their books, from the pulpit and the press, abroad and at home, they are as "living epistles, known and read of all men:" and when, as taught of him, "who, being reviled, reviled not again," nothing can exceed their profound composure under such provocations, but their grief for the spirit that suggests them, and their sincere desire that this spirit may one day become better.

If any covet the honor of inventing these calumnies, the writer would not disappoint them; though he might shew from Paul, the aged, "a more excellent way." Yet it must be remembered, that this whole charge of concealment is of ancient date; and has only been revived and repeated for now these full twenty years, as the opportunity for doing with it good—"*or evil*"—seemed to invite. And since, Mr. Editor, some have lately taken in hand to call it up under the name of the Spirit of the Pilgrims, who yet with the lapse of time may have forgotten what manner of spirit their's was—it has seemed proper to me—in no wise claiming a better knowledge but only an upright purpose—to remind such, that when a company of these Pilgrim Fathers assembled at Salem, two centuries ago, with the venerated Francis Higginson at their head, and were establishing a Christian Church; omitting all points of doubtful disputation, they bound themselves by solemn covenant to the practice, as of many other excellent graces, so also of charity, the greatest of them all. And though, Mr. Editor, you have recently copied the whole of this admirable document into your paper, [see Christian Register, March 28,] yet the writer cannnot refrain from a brief repetition of it here: respectfully referring any, whose want of opportunity or dread of heresy may keep them from the Register, to Mather's Magnalia, and to notes and comments in Upham's Sermon at the Dedication of the new Pilgrim Church.

The following is copied in its ancient dress, as printed in Mather's Magnalia.

"We promise to walk with our Brethren with all Watchfulness and Tenderness; avoiding Jealousies and Suspicions, Backbitings, Censurings, Provoking, secret Risings of Spirit against them: but in all Offences to follow the Rule of our Lord Jesus Christ; to bear and forbear; to give and forgive, as he hath taught us.

"We bind ourselves to study the Advancement of the Gospel in all Truth and Peace; both in regard of those, that are within or without: no way slighting our Sister Churches, but using their Counsel, as need be; not laying a stumbling block before any; *no, not the Indians.*"

This, Mr. Editor, is the true "Spirit of the Pilgrims." It was the spirit, with which some of their descendants have been reproached, because they meekly bore with error, and spoke the truth in love.—That this also is the spirit of Christ, better than mysteries, and with faith in him shall obtain everlasting life, is the belief of one, who though preferring things to names, yet, since in this imperfect world, till its "darkness and shadows are past," names must stand for things, would count it his highest honor to subscribe himself

A UNITARIAN; and a
CONGREGATIONAL MINISTER of Boston.

[For the Christian Register.]

LIBELS FOR THE CAUSE OF RELIGION.

MR. EDITOR,—

I have been informed that for some time past it has been a favorite object with certain religious partisans to support their cause by raising suspicion against our venerable University. Dark insinuations as well as direct attacks have been levelled at its reputation. Of such things I had heard. But I could scarcely credit the existence of a spirit in any portion of our community, like that which dictated the libel which was exposed in your last Register. Can it be that theological rancor is so prevalent, as to permit the unblemished fame of such individuals as the late President and Treasurer of Harvard College, to be wantonly assailed, without a burst of honest indignation from religious men of every party and sect? Will the moral sense of our citizens suffer an inexperienced youth,—whose ignorance alone, can be offered as an apology for his offence, to accuse men like Dr. Kirkland and Judge Davis, of embezzling monies, committed to their care, without crying shame upon his unholy presumption? Are the characters of faithful public servants, which have been long tried and never found wanting, to be left to the mercy of rash and heated young men, who are shielded from responsibleness by their very obscurity.

With the misguided author of this libel I have no controversy. I regard him with no emotions but those of deep commiseration, for I would fain hope that he knew not what he did. The just displeasure, which might be due to him, I transfer to those who instigated him to do the deed. I leave him to the "compunctious visitings of conscience," and the stern voice of experience: If I mistake not, the older he grows, the more bitter will be his remorse, at the unhallowed course, which he has been led to adopt.

But, I wish, sir, through your columns to call the attention of all good and honorable men, into whose hands they may fall, to the form, which religious controversy in many instances has of late assumed. It has been made the vehicle for flagrant abuse of personal character, such as could not be tolerated for a moment in the intercourse of life. In this fact all classes of Christians are interested, and to them, I solemnly appeal. I do not ask them to sacrifice a particle of their faith or their zeal; but I beg to know if they are prepared to maintain them, at the sacrifice of others' rights? I ask if they are pleased with those atrocious outrages on personal reputation, with which the pages of some of our popular religious journals abound? I ask them if the peace of their families and the quiet of their neighborhood are not too precious, to be cruelly violated, by this clashing of the weapons of war? I say to our religious leaders; "go on; preach, pray, write, discuss, explain, persuade, controvert, be earnest for the faith, and valiant for the truth, but spare the sanctity of venerable and time-honored names; spare the wellearned treasures of many years; spare the happiness of the domestic hearth; spare the holy retirement of modest virtue and humble piety."

I call upon my fellow Christians and fellow citizens with one accord to unite in this appeal. Let it be lifted up with a voice like that of many waters. Let the omnipotence of public opinion be exerted to destroy the foul spirit of *Religious Hate.*

ONE OF THE PEOPLE.

[For the Christian Register.]

RELIGIOUS BOOKS FOR POPULAR USE.

MR. REED,—

In the admirable article on Fenelon recently published in the Christian Examiner, I noticed a complaint of the barrenness of theological literature; my own experience responded to the truth of the writer's obsertion; and I hope that those who see the deficiency, may do what they can, to supply a remedy.

But there is another urgent want, which I deeply lament; that of practical religious books, for the use of uneducated Christians. Nearly all our publications, which express correct doctrinal sentimens, are adapted exclusively, to minds of considerable cultivation and refinement. Some striking exceptions, I know there are; but how few books, can we conscientiously recommend, to persons in the common walks of life, with the hope that they will at the same time, enlighten their minds, benefit their characters, and interest their feelings. Except the "Selections of Fenelon" which have lately been given to the public, I could hardly mention one, that I deem unexceptionable and well calculated to be attractive and useful. That little volume, is indeed, a treasure. I believe it is read with delight, by the simple and the wise, the rich and the poor, the polished and the rude; and what is still better, by Christians, who differing in speculative doctrine, unite in the love of Fenelon's beautiful spirit. His inspired breathings, find an answer in every pious breast. I have already seen the poor and uninformed rejoicing in the light, which beams from his pages; and deriving consolation and hope from his benign influence, on those occasions, when the suggestion of most men's wisdom, would be without effect.—But my gratitude to Fenelon and to the editor of these selections has led me away from my main purpose which was to inquire for information concerning suitable religious books, for popular use. Perhaps some of your correspondents may have been more fortunate than myself, in meeting with those which satisfied them. If so, they will confer a favor on me, and I doubt not, on many others, in giving us the results of their experience. X.

DOMESTIC SUMMARY.

Libel Case. A trial of the Commonwealth versus Origen Bacheler, editor of the Anti-Universalist, for an alleged *libel* on the character of George B. Beals deceased, took place at the Municipal court in this city at the March term, before Hon. P. O. Thacher Judge.

The principal interest of this case arises from the peculiar course pursued by the defendant, who conducted his own defence. He contended that certain witnesses on the part of the commonwealth were incompetent to testify, on account of disbelief in a future state of punishment. This objection was overruled by the Judge, who stated that no particular sect who believed in a Supreme Being, or in punishment here or hereafter were to have their oaths rejected on account of their religious belief. In his charge to the Jury, in reference to the same point, the Judge has the following further remarks containing the law and the opinion of the court on the subject.

"In the course of the examination of some of the witnesses, much time was spent in inquiries as to the extent of their religions belief. I confess, that I have always been desirous to exclude from this Hall all inquiries which have a tendency to excite a sectarian or party spirit either in religion or politics. Good men will differ on these points, and their passions will insensibly become enlisted in the controversy. It is the duty of Courts to assuage the violence of party spirit, and to administer justice with an equal hand. To withhold equal civil privileges from any of our citizens, however they may differ in their speculative views of religious faith, seems to me to be against the spirit of our Institutions. Objections to witnesses, arising from defective or erroneous views of religion, ought to go to the credibility rather than to the competency of a witness; and in conformity with this sentiment where it was objected to a witness, that he did not believe in the existence of a future state, on account of his professed declarations to that effect, our Supreme Judicial Court still admitted him to testify, considering the objection as applying to his credibility and not to his competency.

"It is well settled, that Atheists and such infidels as profess not any religion, that can bind their consciences to speak the truth, are excluded from being witnesses. But every person who believes in the obligation of an oath, whatever may be his religious creed, whether Jew, Christian, Mahomedan or Pagan, is an admissible witness; and may testify in a Court of Justice, being sworn according to that form of oath, which, according to his creed, he holds to be obligatory.

"With my present view of the law, if a man believes in the being of God, and in his attributes as a righteous avenger of wickedness, and in the existence of a future state;—I consider it my duty to admit him to his oath."

The death of Hon. Ezekiel Webster. The Concord, N. H. Journal of the 13th inst. contains the following affecting notice which we quote entire as a solemn memento of our uncertain hold on life, as well as a tribute to the honor of the deceased.

On Friday afternoon, at about half past three o'clock, the Hon. Ezekiel Webster of Boscawen, while addressing the Jury in the Court of Common Pleas, apparently in perfect health, and with his usual strength and ability, suddenly feel deprived of sensation and life. He had spoken for nearly half an hour, in a full and unfaultering voice, and had finished a sentence when the hand of death arrested his earthly course.—The physicians of this town were immediately present but his soul had left its earthly tenement, ere any human aid could be administered. No language of ours can paint the consternation of the court, the bar, and jurors, together with a crowded audience, whose eyes were rivetted upon the speaker; at the moment of his sudden exit.

The Court immediately adjourned; and the body of the deceased was conveyed in a carriage to his boarding house and thence to his family mansion in Boscawen on Friday evening.

On the opening of the Court on Saturday morning, the Hon. Charles H. Atherton announced to the Court the deep feeling which pervaded the bar on this melancholy bereavement, in the following terms:

May it please the Court:

At the request of the Bar, and prompted by feelings of my own, which I trust the occasion will justify, I crave the indulgence of the Court for a moment. The gloom that pervades every countenance and shrouds all hearts, but too truly proves, that something of intense interest has occurred, and demanding more than ordinary notice. It was but yesterday, that we saw our associate and brother, in the full vigor of life, standing in this Bar, the picture of health, of strengh, and of genius, in the able discharge of his duties as an advocate—in the highest exercise of intellect, keeping up, and eloquently expressing, a connected train of thought—fall instantly dead, with the last word of a perfect sentence quivering upon his lip. An event so extraordinary, an occurence so alarming and overwhelming, a death so full of awe and affliction, must, unless we put aside our natures and forget that we are mortal, deeply affect us. To his many friends, to his wide circle of acquaintance, to all those who have been associated with him in our courts of law, or halls of legislation; to all who ever saw the living man, in his activity and strenth—it will, it has, imparted a feeling, the depth of which can only be realized, when, like me, they shall experience, how feeble and powerless is the attempt to give it utterance,

It has pleased the Almighty, by an inscrutable, by a signal, and I doubt not too, by a wise and salutary display of his power, to remove from earthly scenes, one who had the love and esteem of many, and was respected by all—one whose talents had elevated him to a conspicuous rank in his profession, and who will long be remembered in this State as among its most able legislators. The tender husband, the kind parent, the firm friend, the eloquent advocate, the able statesman—our WEBSTER, is no more. His brethren of the Bar, while they bow with submission to the Divine will, and sensibly feel how nearly they are visited by this dispensation, have thought it decent and proper, to mainifest their respect for his memory by certain resolutions, which, as I am confident, are in such perfect accordance with the sympathies of the community, that I beg permission of the Court to read them publicly.

COURT OF COMMON PLEAS.

Concord, April 11, 1829.

At a meeting of the members of the Court and Bar, at 8 o'clock this morning, on occasion of the afflicting and extraordinary death of the Hon. Ezekiel Webster, yesterday afternoon, who, while addressing the Jury with his usual ability, instantly fell deprived of sensation and life.

The Hon. Chief Justice Arthur Livermore was called to the chair.

On motion of the Hon. Boswell Stevens, it was resolved, that to testify our sorrow for the death, our respect for the talents and memory, and our esteem for the virtues of our deceased brother, Ezekiel Webs ter, the members of the Court and Bar here, will attend his funeral, and wear the usual badge of morning thirty days.

On motioh of Moody Kent, Esq. it was resolved, that it be recommended to the members of the Bar throughout the State to unite with us in this expression of grief, by wearing the usual badge of mourning for the same time.

On motion of Art emas Rogers, Esq. it was resolved, that these proceedings be published in the several newspapers printed in the county.

Attest, S. A. KIMBALL, *Sec'ry.*

The Chief Justice, in bekalf of the Court, expressed their participation in the sorrow, occasioned by this signal dispensation of an overruling Providence, and their entire concurrence in the measures which had been adopted. And the Court immediately adjourned.

In the afternoon, the Court, Members of the Bar, and a great number of citizens, walked in procession to the North Church, where prayers were offered by Rev. Mr. Bouton.

We shall not attempt to describe the feelings which this awful dispensation has excited.—Mr. Webster was one of the ablest lawyers of the State, a distinguished legislator, and has left a rich inheritance of fame for his orphan children. He stood at the head of the Merrimack Bar, by every member of which he was honored and esteemed for his courtesy, talents, and integrity. The void created by his premature death will not soon be filled.

Great Fire at Augusta. A letter dated Augusta, Geo. April 3, half past 6 P. M. says:

"I have just returned from one of the most destructive fires which has, I presume, ever occured in this country. It broke out in a pitch-pine building in Ellis street, two squares below the Post office, at about a quarter past 2, P. M. the wind blowing a gale from W. to W. S. W. over a large portion of the city, built almost entirely of pitch-pine—the whole of which is destroyed. The fire has laid waste that part of the city lying east of Jackson street, and on the south side of Broad street, to Centre street, or Bridge Row; there it crossed Broad street, 160 feet wide, on the north, and extended almost to Green street on the south, destroying both sides of Bridge Row to the Bridge; and from that, in one continued line, to Course's bar, a distance of one half to three quarters of a mile. The greatest sufferers are the poorer classes, who have, almost to a family, lost their all; for, when the furniture was removed, unless it was put in boats at the river side, it was invariably burnt in the streets. The market house is destroyed with the rest, and all the powder under the control of the City Council, was burnt in blowing up houses. You can judge of the little chance there was of saving property, when, in the space of four hours, 3 to 500 houses have been reduced to ashes, which were spread over a portion of the city fully one half mile long and one quarter wide, and there was, I believe, only one brick building, in the whole space."

Election Sermon. Rev. Bernard Whitman of Waltham, has been chosen to preach the sermon before the Ancient and Honorable Artillery on the first Monday in June next.

The *Rev. President Kirkland and Lady*, took passage in the Packet ship Sally at New York, for Havre, which cleared on Friday last.

Appointments. The President of the United States has appointed Gen. John P. Boyd, Naval Officer of the port of Boston, *vice* Thomas Melville, Esq.

The National Intelligencer of the 8th inst. announces also the appointment of David Henshaw, to be Collector of the Revenue for the port of Boston, in place of Gen. H. A. S. Dearborn, removed.

Lemuel Williams, to be Collector for the port of New-Bedford, in place of Mr. Baylies, who declined accepting the office vacated by the removal of Russell Freeman.

New-York. A bill to prevent Masquerades in the city of New-York and Brooklyn, has passed the Senate of that State.

FOREIGN SUMMARY.

Slavery. In the island of Dominica the number of slaves is said to have dwindled since 1812, from 27,000 to 12,200. *Query.* Have they emigrated, or have they died through hard treatment, or has the regular natural increase been prevented by the difficulties of obtaining a subsistence, or by the sufferings of slavery?

From England. Liverpool dates of March 3d have been received. We give such extracts as we deem most interesting.

It was announced in the House of Commons that ministers would bring forward "a measure relating to the laws affecting his Majesty's Roman Catholic subjects," on the 5th of March.

There is certainly no question, [says a Liverpool paper] which has roused into such surprizing activity the whole mass of the aristocracy and clergy, or put the Court and Parliament into so great a ferment, within the memory of man, as that momentous question with regard to the emancipation of the Catholics, which is now brought before the Legislature by the King and his Ministers.

The Duke of Cumberland and the Earl of Eldon, are opposed to the Emancipation, as well as, it is said, the body of the people. The Duke of Clarence is in favor of the measure, and has declared that he has maintained the same opinion for twenty years, and that it is absolutely necessary to avert confusion and civil war; on his side are ranged the Dukes of Sussex and Gloucester; the Duke of Wellington is decided in his cause, and ministers are said to have an overwhelming majority in the House of Commons. The English papers are filled with articles on the subject, *pro* and *con*.

The subscriptions for rebuilding York Minster, amounted to upwards of 11,000*l*, and were increasing.

The John Bull of March 1st says, "The present state of the Spitalfield weavers by far exceeds any former extremity of a similar nature, in depth and extent of distress."

Portugal. The John Bull states that the government of France are about to acknowledge Don Miguel as the rightful King of Portugal.

France. Paris dates are to Feb. 26.

The Constitutional, states among other things, that "a treaty of alliance, *offensive* and *defensive*, has been concluded between Russia and Prussia; and that another power, solicited to maintain an armed neutrality with 100,000 men, has acceded to that proposal."

The allegation of an offensive and defensive alliance between Russia and Prussia, of which the previous arrivals brought a rumor, is formally contradicted in the French ministerial journals.

DEATH OF THE POPE. Late advices from Europe bring intelligence of the death of Leo XII. It is a strong illustration of the change which has taken place in the Christian world, that the decease of a Pope produces little sensation. The following notices however may be interesting.

Paris, Feb. 18. Government has this day received from Rome official intelligence of the unexpected death of His Holiness the Pope, Leo XII. The Holy Father had been slightly indisposed for a few days prior to his demise, but became suddenly so ill that his physicians lost all hope of his recovery. He departed this life in the morning of the 10th Feb.

Rome Feb. 14. On the evening of the 11th, according to ancient usage, and a special bull of the late Pope, the bowels of the defunct Pontiff Leo XII. were enclosed in an urn and carried to the Church of St. Vincent and St. Anastasius. The next day the body was embalmed, dressed, and exposed upon a state bed in the Sixtine chapel, to which the people were all admitted. On the 13th the Cardinals assembled at the Vatican, and held their first general assembly. The pontificial ordinances relative to the conclave were read, and sworn to by all present. Cardinal Zucchi, master of the ceremonies, broke the fisherman's ring, which was handed to him by the Cardinal Camerlinguist. He then sealed up the seal of the Apostolic chancery; the box of petitions (*cassette de suppliques*) and that of briefs were also sealed up. Monsegnier Capelletti was confirmed in his function as Governor of Rome, and M. Angelo Mai, the Librarian of the Vatican, was chosen to pronounce the funeral oration of the deceased Pontiff. Three Cardinals were appointed to make the necessary constructions for the conclave which is to be held in the Quirinal palace. The Cardinals then went to the Sixtine chapel, where the body of his Holiness was lying. The clergy of the basilisk of the Vatican also went there, and the absolution of the body was then made. Afterwards the mortal remains were adorned with the pontifical ornaments and transported to St. Peters. The clergy of that church preceded the corpse, which was borne by eight almoners, and followed by all the Cardinals.—The body passed along the *scala regia*, and was placed on a bed under the grand dome; the mortuary absolution having been repeated, the Cardinals retired—the body was afterwards carried into the Chapel of the Holy Sacrament, and placed near the iron grating, in order that the people might approach to kiss its feet.

Monsegnier Polidori fulfils the functions ad interim of Secretary of State,—discharged during the late Pontificate by Cardinal Beretti.

The editor of the Centinel gives the following facts.

A year ago Leo XII. was apparently about 60 years of age, of agreeable deportment, and mild demeanour; though wearing a pale countenance, he was in apparent good health. The Papal Dignity is elective by a convention of the Cardinals, from their own number. He may be from any part of Christendom, but must be a Cardinal. By a long established Papal Canon, nine days only, are allowed for the funeral obsequies of the defunct Pope, and the arrival of the Cardinals in Rome. On the tenth day, they are all imprisoned in close *Conclave*, in the Vatican, with a single servant each, and are compelled to remain thus shut up, without the least communication with the world without, till a choice has been made. If a choice be not made in three days, they are reduced to a single dish at their meals. After eight days, a scanty allowance of bread wine, and water is allowed them. While there is a vacancy in the Holy See, the Cardinals are not allowed to enjoy any of their privileges or functions, except those immediately connected with the election. By these rigorous means, they usually come to a speedy choice. The number of Cardinals has been at different periods very fluctuating. The present number is believed to be about fifty.

The *Diario do Roma* gives the following further account of the late Pope.

Leo XII. (Hannibal della Genga) was born at the castle of Genga, in the territory of Spoletto, on the 2d of Augurt, 1760. He descended from a family of great distinction. He had received the title of Archbishop of Tyre from his Holiness Pius VII., who, in the Consistory of the 3d March, 1816, named him Cardinal Priest, by the title of St. Mary Frastevera. He afterwards governed the Episcopal Church of Senigoglia, was Arch-Priest of the Basilican Church at Liberiana, and Vicar-General to Pope Pius VII. He was named his successor, exalted September 28, 1823, crowned on the 5th of October following, and took possession on the 13th of June. His Pontificate, therefore, lasted five years, four months, and thirteen days.

The election of a Pope was expected to take place on the 23rd of February. The two most prominent candidates for the office are said to be, Cardinal Justiniani, who is supported by Austria, and Cardinal Macchi, who is supported by France.

A later account says that a third candidate is Cardinal Fesch, who though not likely to be supported by France, may obtain some support from Austria. Cardinal Fesch is the titular Archbishop of Lyons; he became a cardinal in 1803, and is thus the third member of the sacred college according to seniority. The Courier Francais says: "One of the most ancient Princes of the church, the possessor of a great fortune, cardinal Fesch unites in his favor the two principal conditions of being elected Pope."

NOTICE.

THE Annual meeting of the *Book and Pamphlet Society*, will be held on Monday evening next, at the Vestry in Berry-street. Members, and those interested, are respectfully invited to attend. F. T. GRAY, *Sec'y.*

April 18, 1829.

[The following notice is *repeated* because it was inserted in a part only of our last week's impression.]

NOTICE.

To Subscribers. It has not been our custom to complain of our patrons for delinquency in their payments. In reference to a large proportion of them, such complaints would at all times be unjust. We believe that most of those who have delayed the payment of their bills have done it chiefly through inadvertence. Let such consider how much easier it is for *four* or *five hundred* persons to pay their proportion of two or three thousand dollars (honestly due) than for an *individual* to wait for it from year to year when his living and the punctual discharge of his duty to others depend upon it.

MARRIAGES.

In this city, by the Rev. Mr. Barnett, Mr. Nathaniel Winsor, to Miss Ann Thomas Howland, daughter of Capt John H. of Duxbury; by the Rev. Mr. Knowles, Mr. E. B. Russell to Miss Betsy Benson, of Biddeford, (Me.); by the Rev. Dr. Jenks, Mr. Luke Brown to Miss Sophronia Bartlett; on Tuesday eveniug last, Mr. Henry H. Seaward to Mrs. Mary C. Marden, both formerly of Portsmouth, (N. H.)

In Walpole, on Thursday 9th inst. by Rev. Mr. Storer, Mr. George Guild, to Miss Catherine E. Lewis.

In Duxbury, by Rev. Benjamin Kent, Capt. Daniel Loring Winsor to Miss Sally Bartlett Sampson, daughter of Geo. Sampson.

DEATHS.

In this city, Mrs. Ann Gibbs Patten, aged 39; Mrs. Abigail P. wife of Mr. Benjamin C. Frobisher, aged 23; Miss Mary Todd, aged 44; Mr. Horatio Nelson, aged 22; Mary Daniels, 36; Frederick Curtis, 36 Mrs. Catharine Seaman, 51.

In Brookline, on the 14th inst. Mrs. Mary Clark, widow of the late Dea. Sammel C. aged 76.

In Berlin, Mass. Rev. Reuben Puffer, D. D. in the 74th year of his age. and 48th of his ministay. He commenced preaching as a candidate in Berlin, and that society wished to hear no other previous to his ordination, Sept. 26th, 1781.

He repeated a request that he might not be eulogized, and that no character might be given of hin after his death.

ABBOT'S SERMONS.

THIS day published by WAIT, GREENE, & Co. Booksellers, 13 Court-street, a volume of Sermons, by the late Rev. JOHN EMERY ABBOT, of Salem, Mass. With a Memoir of his life, by Rev. HENRY WARE, JR. of Boston.

These Sermons are wholly of a practical and devotional character, and have been selected for publication from a belief that they are peculiarly calculated to do good. They enter into the springs and principles of the religious life, and present the Christian Religion in its most amiable and affectionate features. Attached to the memoir, are several extracts from a Journal of the author, kept at Havanna.

SUNDAY SCHOOL BOOK.

W. G. & Co. have just published the third edition of the Sunday School Hymn Book. This Book is introduced into almost every Sunday School, particularly those supported by Unitarian Parishes, &c.

THE WELL SPENT HOUR.

This work has been bound into 1 volume, and forms a neat volume for Juvenile Libraries.

For Sale. A great variety of Books for Sunday Schools and other Libraries; such as 'Happy Valley'—'Happy Days'—'Mary and her Sister'—'Sketches Nat History of Animals'—'Sketches of the Wallington Family'—'Fruit and Flowers'—'Mary Jones'—'Harry and Lucy'—'Early Days'—'Evening in Boston'—'Esther'—'Two Birth Days'—'Sophia Morton'—'Temptation'—'George Mill's'—&c. &c.

BOOK BINDERY.

W. G. & Co. have made arrangements by which they can bind Books of every description in the neatest manner, and at reasonable prices.—Orders received as above, will be attended to. April 18. 6tis

SCHOOL FOR YOUNG LADIES AT GROTON.

MISS PRESCOTT informs her friends and the public, that the summer term in her Seminary will commence the third Wednesday in May next. All the solid and ornamental branches of female education are taught in this school, and every attention given to the health, manners and morals of the pupils.

Groton, April 14, 1829. 4t

A LETTER ON EPISCOPACY.

A LETTER addressed to the Congregational Clergy of Massachusetts, on Episcopacy, by a Congregationalist Clergyman, "He shall purify the sons of Levi"—Just published and for sale by R. P. & C. WILLIAMS, No. 79 Washington St. Boston.

Price 12 1-2 cents single.

☞ This letter is published, at the particular request of the writer thereof, whom the Publishers know to be now a regular Clergyman among the *Congregationalists.* April 16.

LAND AT SOUTH BOSTON.

FOR SALE, 23,000 feet of land situated at South Boston, on the rising ground near the School House. Inquire at this office. April 18.

POETRY.

SELECTED STANZAS.

I prais'd the earth in beauty seen
With garlands gay of various green.
I prais'd the sea, whose ample field
Shone glorious a silver shield;
And earth and ocean seemed to say,
Our beauties are but for a day.

I prais'd the sun, whose chariot rolled
On wheels of amber and of gold;
I prais'd the moon whose softer eye
Gleamed sweetly through the summer sky,
And moon and sun in answer said,
"Our days of light are numbered."

Oh God, oh good beyond compare!
If thus thy meaner works are fair,
If thus thy beauties gild the span
Of ruined earth and sinful man;
How glorious must the mansion be
Where thy redeemed shall dwell with thee!

MISCELLANEOUS SELECTIONS.

[From Robertson's Attempt, &c.]

OF ORTHODOXY.

Orthodoxy is a Greek word which signifies a right opinion: and hath been used by churchmen as a term to denote a soundness of doctrine or belief with regard to all points and articles of faith. But as there have been amongst these churchmen several systems of doctrine or belief, they every one assert for themselves, that they *only* are orthodox and in the right; and that all others are heterodox or in the wrong. So that what at one time and in one place hath been declared orthodoxy or sound belief, hath at another time, and in another, or even the same place, been declared to be heterodoxy or wrong belief. Of this there are numberless instances in ecclesiastical history; some of which have been repeated in the foregoing pages; and we may only just take a transient view of the present Christian world to perceive many more instances of it subsisting at this day. What is orthodoxy at Constantinople is heterodoxy or heresy at Rome. What is orthodoxy at Rome is heterodoxy at Geneva, London and many other places. What was orthodoxy here in the reign of king Edward the sixth became Heresy in the reign of his sister Mary; and in Queen Elizabeth's time things changed their names again. Various was the fate of these poor words in the reigns of our succeeding kings, as the currents of Calvinism, Arminianism and Popery ebbed or flowed. But the boldest stroke for the alteration of the meaning of these words was struck about fifty years ago. Before that time Athanasianism, as contained in that wonderful creed which bears the *saints* name, was esteemed by almost every party amongst us, to be the foundation, and the very standard of Orthodoxy; and the bare doubting of any point of it was deemed the greatest crime, and an effectual bar against all preferment in Church or State. But then Mr. Whiston and some other bold spirits arose, who confidently asserted that Arius was in the right, and Athanasius in the wrong: that the opinions of the former were the ancient orthodox doctrines of Christianity, and those of the latter were new and heterodox: and that the Athanasian heresy was the occasion of all the mischiefs that have plagued the Church from the time of its first appearance to the present. The writings of these men have made a great alteration in the sentiments of the British nation. Athanasius hath since been losing credit every day; and the creed which bears his name is now very far from being respected as it was a century ago. For although there have been no public declarations made against it, many of the clergy shew their dislike by neglecting to use it; and some of the most respectable of them have, in their private opinions, declared against it; and the intelligent laity every where show there disapprobation of it. So uncertain and fluctuating a thing is orthodoxy. Today it consists in one set of principles; tomorrow in another. At Rome it was wrapped up in mystery.—In Britian it is now set forth as the object of common sense and Reason.

But so much hath been wrote upon the subjects of orthodoxy, heterodoxy, and heresy by others, that I need not trouble my readers any father about them. Were these words employed, as they ought, in distinguishing virtue from vice, and good from evil, they would admit of no variation and be forever taken in the same sense. But as they are used to denote *opinions* concerning the most incomprehensible subjects, no wonder that their meaning should be so often mistaken, and occasion so many endless and bitter disputes.

OF UNIFORMITY OF FAITH.

All Christians seem devoutly to wish that they ALL had the same sentiments in Religion, and that some means could be hit upon to bring about so desirable an end. The Church of Rome thinks this can *only* be done by forcibly compelling all dissenters to submit to the determinations of the Churh, i. e. of her own clergy, who, they alledge, have authority to decide and declare, what is true or false in religion. The Protestants, ou the contrary, *profess* to maintain that the *only* means to bring about an union amongst Christians is to confine themselves *entirely* to the scripture as the rule of faith. But as all these do not agree in the sense of this scripture, the question recurs who shall judge between them concerning the sense of this rule. Those who reject theau thority of the Roman Church cannot substitute their own instead of it: for it would be ridiculous in any of them to claim that authority to themselves which they despise in her. The only possible way to unite them then is, really and bona fide, to *act* upon the principle which they all profess, to make the scripture alone *in its own words*, the standard of truth, and acquiesce in a profession of that, without confining its sense to this or that particular system of metaphysical divinity which each sect has formed to itself. Surely every party should grant to others the same liberty they take to themselves. If they will form explanations of their own, other people should not be blamed by them for doing the same. And methinks all should agree in acknowledging as brethren *all* who profess the faith of Christ crucified as it is revealed by God himself. The great design of the Christian religion is not to make men more skilful in philosophy, or more subtil in disputations: but it is to make them more holy and more virtuous than they could be without it.

O but, some will say, we should take care to secure the FUNDAMENTALS of Christianity and have *them* believed. But this is a word of no certain signification. I will venture to affirm, that a person who believes the bible believes all the articles of the Christian revelation. But if we take the several expositions of these articles which the several sects of Christians give us as the fundamentals of Christianity, where shall we stop! Every absurdity becomes a fundamental: and the twelve articles, added to the creed by Pope Pius the IVth, become, every one of them, as fundamental as the twelve articles of the Apostles; and the belief of them enforced with the *same* dreadful anathemas. Happily for us there are no disputes about the practical parts of Christianity. All agree in acknowledging, that we should love the Lord our God with all our heart, and our neighbor as ourselves; that we should live soberly, righteously and godly in this world, that we should visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world, &c. These are the great ends of religion; and all the speculative doctrines of Christianity are only means to bring about these ends. But if, instead of this, we rogard these means as the ends themselves, or use them as the means to contrary ends, whatever may be our pretence, we pervert the design of Christianity, we turn our backs to true religion, and run after a vain phantom that will lead us away from the plane and delightful paths of love, unity and concord, into the inextricable and thorny labyrinths of Variance, hatred, and every evil work.

EDWARD D. CLARKE, THE TRAVELLER.

Some curious traits in the national character of the Welsh; particularly, their *family pride*; their pretentions to ancient and honorable birth; with some hints on the mean condition and low habits of their clergy, are exhibited in the extracts, which we here copy from an interesting journal, recently published with the "life and remains" of this intelligent and Enthusiastic traveller. Dr. Clarke was for many years the Professor of Mineralogy in Cambridge University, England.

"Among the Welsh the most striking feature is their pride; which, without doubt, is a strong national characteristic. I write this with the greatest impartiality, and shall omit no precaution which may enable me to determine, with strict accuracy, the different facts I am about to advance. The influence of Welsh pride bespeaks itself, in a forcible manner, upon the first objects that attract a stranger's attention; upon the walls of their houses, and the windows of their apartments; hardly a pannel of the one, or a pane of glass in the other, is free from the ostentatious parade of heraldic emblazonment. Coats of arms, in which all the family quarterings from the days of Cadwallader, have been registered and preserved without curtailment or diminution, glitter upon every wainscot, and abstruct the light of every casement. Above, below, on all sides, the ghastly features of their remote ancestry grin horridly upon canvass; while, suspended aloft upon sturdy hooks, the enormous roll of pedigree at once flatters their vanity, and hides amidst its dusty folds a colony of superannuated spiders.

"We are accustomed, when speaking of a Welshman, or a German, to combine an idea of genealogical pride with our conception of their characters. But as it does not always fall to the lot of Englishmen to see these singular examples of human folly, a description of a Welsh pedigree may, perhaps, be amusing to those among my readers who have not had an opportunity for this purpose.

"The first I met with during my residence in that country, was as great a curiosity in its way, as any which I have since examined.

"It was upon parchment, and divided into two parts; as the whole together would not have been portable. These were formed into two immense rolls, lined at the back with silk. The first was fifty-three feet in length, the other forty nine. It began with Adam and Eve, and continued through all the ages both before and after the deluge. As a vignette, or headpiece, our first parents were represented in the garden of Eden.—The great progenitor of mankind was represented in a cumbant posture, very composedly leaning on his right elbow; while the Deity, in papal robes, was politely handing Eve out of his side. From their loins an uninterrupted series of generations descended; which were traced through all the patriarchs, prophets, and heroes of antiquity. Towards the middle of the first division it came to the birth of our Saviour; who was introduced with his portrait and family, as among the number of the ancestors. Absurd and incredible as what follows must appear, the line of descent was continued through the Messiah, and carried on, in direct contradiction to the Gospel, through all the second division, until it arrived at the birth of its present possessor.

"The pride of the Welsh is not merely genealogical; neither is it altogether the result of those feelings, which arise from a consciousness of being the only remaining stock of true Britons. It is in great measure founded upon the arbitrary spirit of the feudal system. That pride, which formerly taught the lord to look down with contempt upon his vassal, still inclines every Welshman to consider himself as a being of a different nature from those whom Providence has placed below him. In fact, almost all Wales is a remnant of the feudal system.—Its inhabitants consist of rich and poor, with little or no medium. It is the great man and his dependant, the lord and his vassal.

"The clergy, who in other states from a respectable, and I may add an independent part of society, are by no means of that description in Wales. They are chiefly selected from the lower orders; from the cottage of the husbandman, or the offspring of the peasant. I make use of the terms *husbandman* and *peasant*, because those who bear the denomination of farmer throughout the country, differ but little from an English day-laborer. They possess a few acres of ground, usually appropriated to potatoes and barley; with a cottage by no means superior, and frequently interior, to the tenement of an English *pauper*. Hence it is, that at the houses of their principal people, the clergy deem it no degradation to associate with the upper servants, to dine at their table, to drink ale in their kitchen, and now and then to be admitted, as a mark of peculiar condescension, to the presence of their master. Their female relations are not unfrequently servants in those families, acting in the capacity of ladies' maids, housekeepers, &c.

"I do not remember to have experienced a greater shock, than I once felt, at sitting down to table with a young clergyman who had been educated at the University, and whose sister acted as a servant in the very family with which he was invited to dine.—I well knew the master of that family possessed a benevolence of heart, with a degree of urbanity and affability of manners, rarely to be paralleled. It was to me a perfect paradox. More intimate acquaintance with the manners of a people, to which I was then a stranger, has since unravelled the mystery. It was not that a clergyman in Wales was exposed to a trial, which an English clergyman would have been unable to support; but that the Welsh clergy are a different set of men, and are selected from an order of society, inferior to that class from which the English usually derive their candidates for holy orders.

"Until within these few years the annual stipend of a Welsh curate did not frequently exceed the sum of ten pounds; for which he was often necessitated to fulfil the duty of three churches. In the Isle of Anglesea this case was very common. What consequences can be expected among the people, when a profession which they ought to contemplate with reverence, becomes so shamefully degraded? When the gaping multitude are to seek examples of piety and temperance in a pot companion who is ushered to the pulpit reeking from an ale-house? Can we wonder that persons of superior rank and education are cautious how they admit men of such a stamp to form any part of their society; and betray a proper reserve, a decent pride, when business or politeness renders their presence necessary?

RELIGIOUS CHARACTER OF THE WESTERN PEOPLE.

The following extracts are from "A Condensed Geography and History of the Western States, or the Missisippi Valley;" by Rev. Timothy Flint.

An experiment is making in this vast country, which must ultimately contain so many millions of people, on the broadest scale on which it has ever been made, whether religion, as a national distinction of character, can be maintained without any legislative aid, or even recognition by the government. If there be any reference to religion, in any of the constitutions and enactments, in the western country, beyond the simple, occasional granting of a distinct, corporation, it manifests itself in a guarded jealousy of the interference of any religious feeling, or influence with the tenor of legislation. In most of the constitutions, ministers of the gospel are expressly interdicted from any office of profit or trust, in the gift of the people. In none of the enactments are there any provisions for the support of any form of worship whatever. But if it be inferred from this, that religion occupies little or no place in the thoughts of the people, that there are no forms of worship, and few ministers of the gospel, no inference can be wider from the fact. It is the settled political maxim of the West, that religion is a concern entirely between the conscience and God, and ought to be left solely to his guardianship and care. The people are generally averse to binding themselves by any previous legal obligation to a pastor for services stipulated to be performed. It is the general impression, that he ought to derive his support from voluntary contributions, after services performed, and uninfluenced by any antecedent contract or understanding. There are many towns and villages, where other modes prevail; but such is the general standing feeling of the West.

Hence, except among the Catholics, there are very few settled pastors, in the sense in which that phrase is understood in New-England and the Atlantic cities. Most of the ministers, that are in some sense permanent, discharge pastoral duties not only in their individual societies, but in a wide district about them. The range of duties, the emolument, the estimation, and in fact the whole condition of a western pastor, are widely different from an Atlantic minister. In each case, there are peculiar immunities, pleasures and inconveniences, growing out of the differences of condition. We do not undertake to balance the advantages in favor of either. It has been an hundred times represented, and in every form of intelligence, in the eastern religious publications, that there were few preachers in the country, and that whole wide districts had no religious instruction, or forms of worship whatever. We believe, from a survey, certainly very general, and, we trust, faithful, that there are as many preachers, in proportion to the people, as there are in the Atlantic country. A circulating phalanx of Methodists, Baptists and Cumberland Presbyterians, of Atlantic missionaries, and of young eleves of the Catholic theological seminaries, from the redundant mass of unoccupied ministers, both in the Protestant and Catholic countries, pervades this great valley with its numerous detachments, from Pittsburg, the mountains, the lakes, and the Missouri, to the gulf of Mexico. They all pursue the interests of their several denominations in their own way, and generally in profound peace.

It is true, a serious mind cannot fail to observe with regret, the want of the permanent and regular moral influence of settled religious institutions. The regular 'church going bell,' to our ear, such a delightful peal on the sabbath, is not heard with the recurrence of that day; and there is something of tranquil sobriety, of elevated and just notions of morals, the influence of which is so immediately felt in a country, where regular worship prevails, that, in the more unsettled districts of this country, is felt as a painful privation. But if we except Arkansas and Louisiana, there is every where else an abundance of some kind of preaching. The village papers on all sides contain printed notices, and written ones are affixed to the public places, notifying what are called 'meetings.' A traveller in a clerical dress does not fail to be asked, at the public houses, where he stops, if he is a preacher, and if he wishes to notify a meeting.

There are stationary preachers in the towns, particularly in Ohio. But in the rural congregations through the western country beyond Ohio, it is seldom that a minister is stationary for more than a few months.—A ministry of a year in one place may be considered beyond the common duration.—Nine tenths of the religious instruction of the country is given by people, who itinerate, and who are, with very few exceptions, notwithstanding all that has been said to the contrary, men of great zeal and sanctity.—These earnest men, who have little to expect from pecuniary support, and less from the prescribed reverence and influence, which can only appertain to a stated ministry, find at once, that every thing depends upon the cultivation of popular talents. Zeal for the great cause, mixed, perhaps, imperceptibly, with a spice of earthly ambition, and the latent emulation and pride of our natures, and other motives, which unconsciously influence, more or less, the most sincere and the most disinterested, the desire of distinction among their cotemporaries and their brethren, and a reaching struggle for the fascination of popularity, goad them on to study all the means and arts of winning the people. Travelling from month to month through dark forests, with such ample time and range for deep thought, as they amble slowly on horseback along their peregrinations, the men naturally acquire a pensive and romantic turn of thought and expression, as we think, favorable to eloquence. Hence the preaching is of a high ly popular cast, and its first aim is to excite the feelings. Hence, too, excitements, or in religious parlance 'awakenings,' are common in all this region. Living remote, and consigned the greater part of the time, to the musing loneliness of their condition in the forests, or the prairie; when they congregate on these exciting occasions, society itself is to them novelty, and an excitement. The people are naturally more sensitive and enthusiastic, than in the older countries. A man of rude, boisterous, but native eloquence, rises among these children of the forest and simple nature, with his voice pitched upon the tones, and his utterance filled with that auful theme, to which every string of the human heart every where responds; and while the woods echo his vehement declamations, his audience is alternately dissolved in tears, awed to profound feeling, or falling in spasms. This country opens a boundless theatre for strong, earnest and unlettered eloquence; and the preacher seldom has extensive influence, or usefulness, who does not possess some touch of this character.

These excitements have been prevalent, within the two past years, in the middle and western states; chiefly in Tennessee, and for the most part under the ministry of the Cumberland Presbyterians. Sometimes it influences a settlement, or a town; and sometimes, as there, spreads over a state.—The people assemble, as to an imposing spectacle. They pour from their woods, to hear the new preacher, whose fame has travelled before him. The preaching has a scenic effect. It is a theme of earnest discussion, reviewing, comparison, and intense interest.

LECTURES FOR CHILDREN.

THE success of the infant school system of instruction, depends in a great measure upon familiar descriptions and visible illustrations of natural and common objects. And a moment's reflection upon the early propensities and habits of children, must satisfy any one, that such instruction is at once the most easy, interesting and useful to young minds, because it is most natural. That the natural sciences are not only within their comprehension, but peculiarly fitted to interest and instruct them, for the plain reason that science and mind were designed for each other.

Under these views Mr. HOLBROOK proposes, to the children of such parents as may appreciate them, a course of lessons on natural and common things, accompained with specimens, illustrations, and experiments, intended for their entertainment and instruction.

Lessons will be given twice a week, at such times as not to interfere with ordinary school exercises, and of such a character as to aid and interest children in their other courses of instruction.

BOSTON, APRIL 4.

THE NORTH AMERICAN REVIEW, NO. LXIII.

CONTENTS.

ART. I. The New Theory of the Earth.
1. Essai sur la Temperature de l'Interieur de la Terre. Par M. L. Cordier.
2. Essay on the Temperature of the Interior of the Earth. By M. L. Cordier.
3. Considerations on Volcanoes, the probable Causes of their Phenomena, the Laws which determine their March, the Disposition of their Products, and their Connexion with the present State and past History of the Globe; leading to the Establishment of a New Theory of the Earth. By Poulett Scope.

II. College Education.
The Substance of Two Reports of the Faculty of Amherst College to the Board of Trustees, with the Doings of the Board thereon.

III. Ancient and Modern History.
The History of the Decline and Fall of the Roman Empire. By Edward Gibbon.

IV. Pollok's Course of Time.
The Course of Time, a Poem, in Ten Books. By Robert Pollok.

V. Civilization and Conversion of the Indians.
1. Proceedings and Fourteenth Annual Report of the Board of Managers of the Baptist General Convention.
2. A Discourse on the Occasion of Forming the African Mission School Society. By J. M. Wainwright.

VI. Political Economy.
Definitions of Political Economy; preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Use of their Terms, with Remarks on the Deviation from these Rules in their Writings. By the Rev. F. R. Malthus.

VII. History of the Louisiana Treaty.
Histoire de la Louisiane et de la Cession de cette Colonie par la France aux Etats-Unis d'Amerique Septentrionale; precedee d'un Discours sur la Constitution et le Gouvernement des Etats-Unis. Par M. Barbe Marbois.

VIII. Pelham.
Pelham; or the Adventures of a Gentleman.

IX. Webster's Dictionary.
An American Dictionary of the English Language. By Noah Webster.

X. American Annuals.
1. The Atlantic Souvenir, a Christmas and New-Year's Offering.
2. The Token, a Chrismas and New-Year's Present.
3. The Talisman, for MDCCCXXIX.

XI. Elementary Instruction.
1. The Franklin Primer.
3. The Improved Reader.
3. The General Class Book.
4. Essays on the Philosophy of Instruction, or the Nature of Young Minds.

XII. Clerical Manners and Habits.
Letters on Clerical Manners and Habits addressed to a Student in the Theological Seminary, at Princeton, New Jersey. By Samuel Miller.

XIII. Massachusetts Rail Road.
Report of the Board of Directors of Internal improvements of the State of Massachusetts, on the Practicability and Expediency of a Rail Road from Boston to the Hudson River, and from Boston to Providence.

Quarterly List of New Publications.
Index.

April 4.

THE CHRISTIAN EXAMINER. AND GENERAL REVIEW. No. I.

JUST published at the office of the Christian Examiner, corner of Washington and School-street.

CONTENTS.

ART. I.—Selections from the Writings of Fenelon, with an Appendix, containing a Memoir of his Life. By a LADY.
ART. II.—1. Mrs Hemans's Earlier Poems. 2. Records of Woman; with other Poems. By FELICIA HEMANS.
ART. III.—Narrative of an Ascent to the Summit of Mont Blanc. By JOHN AULDJO, Esq.
ART. IV.—1. Library of Useful Knowledge. 2. An Address delivered before the Members of the New Bedford Lyceum. By THOMAS A. GREENE.
ART. V.—The Course of Time; a Poem, in ten Books. By ROBERT POLLOK, A. M.
ART. VI.—1. Letters of an English Traveller to his Friend in England, on the 'Revivals of Religion' in America. 2. A Sermon, preached in the Presbyterian Church at Troy, March 4, 1827. By the Rev. C. G. FINNEY. 3. Letters of the Rev. Dr Beecher and Rev. Mr Nettleton, on the 'New Measures' in conducting Revivals of Religion. With a Review of a Sermon, by NOVANGLUS. 4. A Delineation of the Characteristic Features of a Revival of Religion in Troy. By J. BROCKWAY. 5. A Contrast of Josephus Brockway's Testimony and Statement. By a BRIEF REMARKER. 6. Revivals of Religion considered as Means of Grace; a Series of Plain Letters to Candidus, from his friend HONESTUS. 7. The Importance of Revivals as exhibited in the late Convention at New Lebanon. By PHILALETHES.
ART. VII.—1. The Franklin Primer. 2. Secondary Lessons, or the Improved Reader. By a FRIEND OF YOUTH. 3. The General Class Book, or Interesting Lessons in Prose and Verse. By the AUTHOR OF THE FRANKLIN PRIMER, &c.
4. Essays on the Philosophy of Instruction, or the Nurture of Young Minds.
ART. VIII.—Sabbath Recreations; or Select Poetry of a Religious Kind. By Miss EMILY TAYLOR. First American Edition, by JOHN PIERPONT.

LETTERS ON MASONRY.

THIS day published and for sale by JOHN MARSH, 96 and 98 State st. "Letters on Masonry, addressed to the professed followers of Christ, now in connexion with the institution of Free Masonry," by Henry Jones, A. M. pastor of the Congregational church in Cabot, Vt. and a dissented Royal Arch Mason—price 12 1-2cts. 6t. April 4.

THE THOROUGH BASE PRIMER.

JUST published and for sale by JAMES LORING, 132, Washington-street, "The Thorough Base Primer;" containing explanations and examples of the Rudiments of Harmony; with fifty exercises, by J. F. Barrowes. First American, improved from the London edition.

CONTENTS.

Of Intervals; Table of Intervals; of the Inversion of Intervals; of Thorough-Base; of the Common Chord; of the Tonic, and its attendant Harmonies; of the Derivatives of the Common Chord; of the Discord of the Seventh; of the Derivatives of the Discord of the Seventh; of Discords by Suspension; of the Chord of the Diminished Seventh; of the Chord of the Extreme Sharp Sixth; of Cadences; of the Chord of the Seventh, Fourth, and Second, &c.; of Sequences, &c.; of Modulation, &c.; Exercises.

March 14.

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